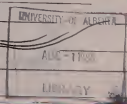


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Speaking Out What is self-government?

by George Pequaquat

There are two kinds of self-government. The kind of self-government the federal and provincial governments as well as the Department of Indian Affairs are promoting, is the one where Native people would lose the reserve system and become a municipality like any other under provincial jurisdiction. This would do away with the treaties. This is the 1969 White Paper policy which is very much alive today, as it was back then.

The other is Native Self-Government which means keeping the treaties in place, along with federal funding agreements and having qualified Indian agents in place to insure that the funds are not misappropriated or mispent.

Under the municipal and provincial system Aboriginal people would have to pay taxes of all kinds—rents on their houses, taxes on their land and any kind of business they may have. They would have to get a permit, along with the approval from the province or the municipality, and would have to submit written plans of these kinds of things under the Municipality Act. As an example we would have to get permission to hold our sacred ceremonies. Besides if we were to start paying taxes at the band level only the leaders and people in power would be able to afford to pay taxes, because at the band level the unemployment level in many places is at 98 percent.

Aboriginal people, under this system, would also lose their treaty rights to education, health, housing as well as the funding agreements that are in place right now to secure these rights.

The treaties that were signed by our great-grandfathers are very much alive today, because the contracts that were signed then are still legal and binding. They were never meant to be broken or weakened by anybody. According to the elders, if anyone should try to break these contracts, he or she would have to answer to the law of Canada in addition to these treaties.

Also, the treaties are signed by sovereign nations. At the time of their signing, the Aboriginal people were recognized as sovereign nations, and under these treaties, these agreements, the signing nations had equal partnership with natural and mineral resource sharing. The 1930 Transfer Agreement of Natural Resources that transferred jurisdiction of resources to the provinces and which was signed by the Department of Indian Affairs is not legal or binding, because no Aboriginal people were notified of it or involved.

A lot of people don't understand what our treaties are all about, because they are not included in the educational curriculum. They think we as Natives of this country are getting a free ride, but in reality we have paid one heck of a price. Our people have been put on reserves with a fence all around to keep us and everyone else out. All our buffalo and most of our wildlife of our country was killed off to weaken our race as Natives of this land. Most of our people lost their pride and their will to live as a result of a degrading lifestyle.

As a result, our beliefs, traditions and ways of life



were almost totally wiped out. At one time, our people were incarcerated for practicing religious beliefs. Years ago, when we had true Native Self-Government, we had whole territories within which to work, and all the natural resources within those territories.

With the treaties, we as Natives relinquished these territories to the government of Canada under the Homestead Act to accommodate the influx of the European settlers coming to our country to make a living. (The treaties were signed before the existence of the provinces. As an example, the province of Saskatchewan was founded in 1905—the treaties were signed in the 1800s).

Under the Homestead Act, only six inches of the top soil was given to immigrants to use for agriculture. Taxes were then collected from this use of our land so that we, as Native people of our country could get some compensation in the form of education, housing, health and other economic development. That is one of the reasons why we as Treaty Native People of this country don't pay taxes, "for as long as the sun shines and the rivers flow." In reality we are landlords of this country and according to the Landlords and Tenants Act, if you don't pay your rent, you have to move out. So we, as Native People are still waiting for the government of Canada to catch up on the rent of this land. We've been waiting for the past 500 years. How many more years do we have to wait?

If the government of Canada had lived up to the treaties we as Native people should never have to ask for welfare and live off handouts. We as Native people are probably the poorest in the country. In fact, we are classified as Third World citizens. If we as Native people lose our land base which is inevitable if we accept self-government as proposed by the Canadian government, we, as Native people, won't be able to emigrate to other countries like other people, because there is nowhere else we can go.

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Bill C-31 stands as is says Justice Muldoon

by John Copley

Ten years after it was passed into law, the challenges that thwarted the integration of Bill C-31 into Canada's Indian Act, have finally been quelled and many Native women will finally be able to go home. That's the word from Judge Francis Muldoon, the federal court judge who's been trying to make a decision since a court battle last spring with Chief Walter Twinn of the Sawridge First Nation near Slave Lake.

The latest addition to the labelling process of Canada's Aboriginal people came in 1985 when major changes were made to the nation's Indian Act. With these changes came a new breed of Indian, and thus a new name to the growing list of "types" of indigenous people living in this land. They were to be called the Bill-C31's. And like their brothers before them, much ado would be made before progress got underway.

Three main principles were considered by government before the Act was changed—the ultimate aim of these areas of consideration was to bring the old Indian Act into focus with the Canadian Charter of Rights and Freedoms. The intention of the federal government was to eliminate discriminatory practices found in the old Act as well as to restore status and membership rights to those who had lost them by moving off of reserve land. The passing of the Bill C-31 Act was also intended to give Indian bands more control over their own affairs.

It appears that for the most part, the change has accomplished what it set out to do. The toughest part of the Act for many of Canada's chiefs to accept was the fact that the new bill ordered them to reinstate the rights that had been taken away—especially from women who had chosen to move from the reserves and marry outside their own culture. One of the main focal points of the Act was to ensure that Indian women and their children, who had for whatever reason, decided to move from their reserve, would have the right to move back and to reclaim their rightful place in the environment from which they came.

In a 160 page document recently released by the courts, Judge Francis Muldoon said that Indian women who had regained their status rights with the passing of the controversial 1985 addition to the Indian Act (Bill-C31), could not be prevented from returning to their homes.

The court battle that took place last spring saw Twinn, joined by two other First Nation groups (Kamieskin First Nation and the Tsuu T'ina Band) who fought the Bill on constitutional grounds. They said that tradition dictated that Indian leaders were the ones who were responsible for membership approval. The courts disagreed and the decision, which upholds the passing of the new Act, will go as originally planned. In his decision, Muldoon said that the treaties of the past clearly indicate that government, not Indian leaders, had the power to determine who could be a member.

It remains to be seen, however, just how quickly the transition will actually take place. There are thousands of people wishing to return home. Hard feelings have a way of slowing any process, not to mention the housing shortage that sees many

now living on reserves living in homes that are inadequate by today's standards.

Nearly 100,000 applicants under the Bill C-31 Act have been approved for residency, nearly 10,000 of whom come from Alberta. Since the Bill was passed more than 150,000 people have applied to the Department of Indian Affairs in order to have their names added to the ever-growing list. To date, however, less than two percent of Albertans who qualify to return home, have been welcomed by their home reserves.

In his decision Muldoon said he was appalled at those Band leaders who made a practice of admitting only the select few and called them "highly fascist and racist" and said that this policy "put its practitioners on the path of the Nazi party."

He was referring to questionnaires that some Chiefs handed out to those applying to return home. The Sawridge First Nation, for example, had would-be members fill out a 43 page questionnaire that asked about things that included spiritual beliefs, lifestyle habits, Aboriginal blood percentages and personal assets.

Department of Indian Affairs Minister Ron Irwin said he would comment on the decision at a later time. Neither of the three Chiefs involved in the court case could be reached for comment.



Ronnenberg applauds funding increase for health care

A recent move by Alberta Health Minister Shirley McClellan that will see government cough up more money for Native health care, has the support of at least one Native organization leader.

Doris Ronnenberg, the President of the Native Council of Canada for the Alberta region, says she thinks the minister is on the right track. She believes that the additional \$1.1 million more being spent over the next five years on Native health services, is long overdue.

"I'm glad they're beginning to look at this as an area that needs to be addressed," Ronnenberg said in a recent conversation with Edmonton media. She said that though she was unaware just how far the government was willing to go with the new influx of money in terms of making things better for Native families—"at least the initiative is there."

The government has been adding cash increases to the \$526 million dollar a year program that is designed to meet the needs of the rising number of Aboriginal people.

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First Nations fight gun controls

The National Chief of the Assembly of First Nations, Mr. Ovide Mercredi, has promised to fight the Firearms Act, Bill C-68, as it undergoes Senate hearings. Despite numerous presentations by First Nations and other Aboriginal groups, the AFN leader charges that "the basic Treaty Rights were ignored in the final draft of the Act," given third and final reading by the Commons on June 13, 1995.

"This government has shown again total disregard for First Nations and their treaty rights in passage of this Bill. The addition of the non-derogation clause, at the last moment, may have been an attempt to placate us. However, we have never been consulted on this issue, its meaning or its purpose. The government has yet to advise us of its scope or impact," stated Mr. Mercredi.

The recommendations and submission brought forth

ward by the Assembly of First Nations were not taken into account at all in the final draft of the Bill. This has made the National Chief wonder why bother consulting all interested groups and individuals if the government already has made up its mind on the final product.

The AFN will be actively participating in the Senate hearings and will encourage the committee studying the legislation to visit isolated communities to learn first-hand of its negative impact.

"Prime Minister Jean Chretien and the Chancellor of Germany, Helmut Kohl, learned directly from the people how the new law regulations considered by the European Union would have a direct impact on Aboriginal peoples. This prompted Mr. Kohl to state that he would ask the European Parliament to review the ban in light of what he learned. Let's hope our elected representatives have such an open mind when they visit the communities and the individuals affected by this legislation," added the National Chief.

All First Nations communities and individuals will be asked to actively seek amendments to the Bill to respect Treaty rights which are being unjustifiably infringed by this proposed law.



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This month the government of Canada has entered into a multi-year financial transfer agreement with the Blood Tribe which is one of the most significant single agreements of its kind in Canada.

The financial arrangement is an improved funding arrangement between Ottawa and the Blood Tribe. It gives the Blood Tribe flexibility to respond to the priorities of its community and provides long-term funding security.

The new funding arrangement will be more conducive to long-term planning and cost efficient management. It replaces the existing comprehensive funding agreements which are restrictive in nature and must be negotiated from year to year. The flexible nature of the new arrangement means resources can be used in the most efficient manner based on community priorities.

"The funding arrangement will free our hands to respond better to the needs of our people in areas like education and social development. We are in a better position now to respond to the requirements of our community," said Blood Tribe Chief Roy Fox.

Chief Fox explains that the agreement is not to be construed as a prelude to self-government, and does not affect treaty rights or the fiduciary relationship in any way.

Under the arrangement the tribe will manage approximately \$225 million over five years. Fund-

ing for this initiative was provided for in the February 1995 federal budget and is therefore built into the existing fiscal framework. The arrangement covers a range of programs and services, such as education, capital works and First Nation administration.

This is not a lump sum distribution, rather the funds are subject to the federal Financial Administration Act and will be disbursed annually in accordance with parliamentary allocations and cash flow schedules.

The agreement clearly sets out a system of checks and balances consistent with the principles of accountability. The arrangement requires the Blood Tribe to be accountable to the government of Canada through financial audits and reports, as under its current funding agreement. Under the arrangement, the Blood Tribe will continue formalizing existing accountability mechanisms towards its community members.

Currently, the Blood Tribe has a variety of appeal mechanisms in place related to program management. For example, the Blood Tribe has instituted detailed appeal mechanisms in the areas of post-secondary education and social assistance programs to ensure fairness and equitable treatment of Blood Tribe members.

The Blood Tribe, located 483 km from Calgary, has a membership of 8,041.

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Saluting Aboriginal Leaders

Chief not ready to manage health care

by John Copley

Alice Strawberry is the Chief of the O'Chiese Band located near Rocky Mountain House in central Alberta. Elected to her new position just three months ago, Strawberry admits that she is also new to the political arena.

"I really didn't plan to run in the elections," she said in a recent interview, "but I had a lot of supporters for some of my beliefs so I decided to give it a try."

The support she got saw her win by a narrow majority over her closest rival, Martin Elbow. And now, as the O'Chiese Band Chief, Strawberry says she's come to realize that the job is going to be tougher than she thought. The reasons, she says, include both a lack of money as well as "extremely poor job prospects" and not much hope on the immediate horizon for the Band's 648 members. She explained that poor planning by some of the previous leaders have also added to the woes of the membership.

"We are a very poor band," she said. "There isn't too much economic development here and it's difficult to say whether or not we have any hope of securing a better financial position in the near future."

She says "the main hope we have right now is for reforestation of our badly managed forest lands—forests that have been clear cut without thought to the future." In fact, Strawberry says that the first thing she did when she took over the chief's office was to "bring an end to the timber cutting and to insist that the local companies who were cutting and buying the timber clean up the mess they had made."

Though she wouldn't lay blame on any specific individual or company, Strawberry said that "because of the lack of good management" as well as "poor supervision", the band would have to wait about 20 years before they could again consider a profit from the lumber trade.

In order to ensure that the sites are properly cleaned up, Strawberry says she's "put a hold on some of the timber already cut—we won't let them take it out of here until the clean-up has been completed."

And Chief Strawberry says there's more than timber on her mind. Health care and self-government are two other factors that have her concerned.

"Not because of what the proposed changes will bring," she explained, "but because we know little about it at all."

Being new to the political scene, Strawberry says "much of what is happening with Aboriginal issues is



perplexing because of the inexperience that I and many others have in dealing with government."

Self-government, says Strawberry, "will be difficult to manage and to be honest I'd have to say that I am not for it. If self-government means that we'll be fully responsible for maintaining ourselves and for generating our own economic development, education, social services, housing and so forth—it will be very difficult indeed."

Education, or rather the lack of it, she explains, "will keep us at a standstill for years. How will we, for example, a small and poor First Nation, be able to accomplish the goals that will be expected by the implementation of self-government? The first thing that must be done, if self-government is to succeed, will be to educate our people—only then will we be in the position to make the decisions that will be required to achieve a successful implementation."

Chief Strawberry began working with the O'Chiese Band in 1971 when she took on the job as office clerk. Over the next nine years she worked her way through several jobs, until in 1980, she became the office manager.

In 1989 she retired—but it wasn't long before the staff asked her to come back.

"I returned and took over the position of Medical

Transportation Co-ordinator," explains the Chief, adding that the job continued for three years. Then she went back to school.

"I began training in Lac La Biche for a position as a community health worker." After completing two of the courses training modules, Strawberry was nominated to run as Chief of the O'Chiese Band.

"I never thought I'd get in and at first I really never wanted the job," she says, "but now I have it. I am determined to do the best I can to get us started down the road to a better future."

The issues surrounding the controversial Bill C-31 amendment to the Indian Act have little effect on the O'Chiese agenda. Asked about her policy regarding the return of former members, she said that "we have never turned our backs on our people. Only a couple of families have left the reserve and when they wanted to come back, they did. We have membership codes as do other First Nation groups—but we do not believe in discriminating against our people. If they are Band members, they are always welcome here."

The O'Chiese Band is part of the Confederacy of Treaty Six First Nations.



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CNFC elects new Board

by John Copley

The Canadian Native Friendship Centre (CNFC) in Edmonton is about to celebrate its 33rd year of operation. And to complement the start of a fresh year filled with new goals and aspirations, comes a new Board of Directors—elected by the general membership at the organization's Annual General Meeting last month.

Former CNFC President, Tony Mandamin, opted not to run for re-election and was replaced by Martha Campiou, who is well known for her work with the White Braid Society—an Edmonton-based Native traditional dance group.

Filling the position of vice-president is Terry Lusty, a writer who is particularly known for his historical work in the Métis community.

Singer-songwriter and equality advocate, Laura Langstaff, is the new secretary while Terri House fills in the void as treasurer.

Topics during the one-day annual meet and election included a variety of issues—mostly dealing with programs—both past and upcoming, that are offered by the Friendship Centre.

Lyle Donald, interim President of the Métis Nation, told the group he thought the CNFC was putting too much emphasis on social issues and programming—something he feels is better done by agencies trained in that area. He said he felt more concentration should be put into the organization's referral services—which he feels is most needed in this community. Cultural, sports, and recreational programming were among the other topics discussed. These types of programs will continue to be a high priority of the 101 Street-112 Avenue located CNFC.

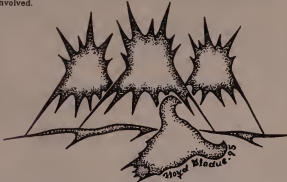
Chairman of the Board of Trustees, Ralph Bouvette, is seeking new ways to pay off the mortgage of the CNFC's property. He said that rising interest rates in Canada's financial institutions has somewhat hindered that process. He noted

that interest rates took so much of the payment, that little was actually going into paying off the principal.

The outstanding balance on the Centre's mortgage is hovering around the \$300,000 mark, added Bouvette.

The Annual Assembly also provided a forum that saw several lifetime memberships awarded to people who have been active within the CNFC over the years. Past president Tony Mandamin was one of those on the receiving end of the honorary decree. Others receiving lifetime memberships included Miles and Rita Norris, Chester Cunningham, Florence Giroux, Moise White and Audrey Bedard.

CNFC officials are interested in locating volunteers for their 1995 summer program. Call the main office in Edmonton at (403) 479-1999 if you'd like to get involved.



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Elijah Harper calls for solidarity

Native Liberal MP Elijah Harper has called on members of parliament to work together with the First Nations to implement self-government in Manitoba and across Canada. Harper rose in the Commons June 21, noting it was Aboriginal Solidarity Day. "I would like to call on my colleagues in the chamber to show their solidarity with Canada's Aboriginal people," he said. Harper said he was also bringing greetings from the Assembly of Manitoba Chiefs and that he had attended their assembly in Winnipeg the previous week. "I can attest to their solidarity as they prepare for the dismantling of Indian Affairs and (recognition of) self-government in that province."



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Big challenges ahead says MNS President Durocher

by John Copley

President of Metis Nation of Saskatchewan (MNS), Jim Durocher, re-elected this past March after a three year absence from office, says he's inherited "an enormous challenge."

Among the trials and tribulations he's about to face is a possible lack of funding. He says that frozen provincial funding has left him with a handicap—"resources for the next fiscal year from both levels of government are not fully confirmed."

In addition, the MNS's organizational and administrative duties have been taken over by the Saskatoon-based accounting firm, Deloitte and Touche. Tripartite talks on self-government have also been "put on the back burner while the provincial and federal governments examined the viability of launching a Metis Commission."

Durocher says the "credibility of the organization" is also failing. He blames the negative media coverage that the organization received—during a time when concerns over administration of the provincial organization made daily headlines in Saskatchewan—as having played the biggest role in the now "tarnished image" of his organization.

But the most significant challenge will be in reuniting the Metis in Saskatchewan who are, more than ever before, "questioning the role, mandate and orientation of the Metis Nation of Saskatchewan."

Durocher says he doesn't want to put any blame or point any fingers at any one individual or group for the woes of the organization—and referred to a press statement he made immediately following the last elections, in order to make his point. That statement reads: "This has been a hotly contested election, one of the most open ever held in the history of our Nation. It has been a campaign filled with emotion and conviction. We now need to come together, to work together—to build a better future for our people."

Durocher says that support is needed from the Metis community and that that support starts with "facing up to reality. We have inherited a hell of a mess. It will take many months to get the organization off the ground. We will need a lot of help."

In addition to seeking public and MNS member support, Durocher is also beginning to rebuild the organization's relationship with governments.

"I have had an opportunity to meet with the Prime Minister and the Metis Interlocutor, Anne McLellan," said Durocher in a recent press statement to *Alberta Native News*. He says that both meetings went well and that both have "indicated their willingness to help." Durocher says the "Prime Minister has reaffirmed his commitment to proceed with the Red Book Commitments including the establishment of a Metis enumeration process."

This enumeration process has long been sought by many Metis leaders, including Manitoba's Billy Jo De La Rende, Metis National Council (MNC) CEO Gerald



Morin, former Manitoba Metis leader Yvon Dumont and the late Larry Desmeules who served as Alberta's Metis leader until his death nearly two years ago.

Durocher says that successive talks with the P.M.'s office have gone well and that he's stressed to government "the importance of building a stronger partnership."

Similarly, Durocher is also attempting to rebuild his relationship with the Saskatchewan government.

"I've had the opportunity," he explained, "to meet with the new SIMAS Minister, Joanne Crofford and can report that the province is willing to reestablish our longstanding relationship. We have had preliminary discussions and we will be meeting on a regular basis."

Initial talks with Crofford centered around the need for Metis enumeration as well as the implementation of tripartite self-government negotiations.

But Durocher says that his first "task as your leader is to take back control over the Nation's administrative and financial operation." He called the present situation "a source of great pain" and added his displeasure over the fact that "a Nation whose objective it is to become self governing has not put in place the basic requirements for a sound and accountable management and administrative centre."

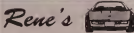
An organizational review and the formation of a provincial Metis Commission were also discussed by Durocher, who says in conclusion: "We have a big agenda in front of us and I hope we can tackle it together in a spirit of unity and common purpose."

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Lubicon negotiations open positively

The newly opened negotiations got underway with the Lubicon Lake First Nation and federal negotiating team reaching some positive points of understanding relating to "Land" and "Process". Negotiations have opened first with the federal government which is constitutionally responsible to take the lead role in reaching a settlement on Indian land rights issues, a role which is acknowledged by the provincial government. Significant progress was made on identifying land portions for the creation of the reserves. Both the Lubicon Lake First Nation and federal negotiating teams look forward to working with the provincial negotiating team as they join the negotiations on July 25, 1995. Mr. Harold Millican, the federal negotiator, identified the land base for the creation of reserves as

the cardinal cornerstone to the eventual success of the current negotiations. Mr. Harold Cardinal, the chief negotiator for the Lubicon Lake First Nation concurred. Both parties were also clear on rejecting any rigid formulas that might be used to derail an essential agreement on the land base and are committed to follow the spirit and intent of the Grimshaw Accord. Discussions are proceeding on the basis of a land quantum of 95 sq. miles as identified in the 1988 Grimshaw Accord.

There was a clearing of the air on "Process" as to the matters of the scope and representation at these negotiations. Both parties confirm that Chief and Council and the respective negotiating teams (Lubicon Lake, federal and provincial) will be the continuing official bodies that will work toward settlement. The meetings will continue to be open to all members of the Lubicon Lake First Nation to observe, consistent with the pre-negotiation letter provided by the Chief and Council to its members.

Special mention was given by both parties of the positive and co-operative conduct of the negotiating teams. The two Harolds, Cardinal and Millican were particularly pleased with attendance of the members and the involvement of the elders at the meetings that have been held to date.

Alexis land settlement agreement signed

The Alexis First Nation recently celebrated the official signing of the First Nation's treaty land entitlement settlement under Treaty 6.

Under the terms of the settlement, the Alexis First Nation received \$13 million and 8,427 hectares (20,824 acres) of additional reserve land. The Government of Canada contributed \$10 million toward the settlement and the Province of Alberta provided the land and \$2 million. The land is in several areas as follows: Cardinal River (11,500 acres), Elk River (244 acres), Whitecourt (8,530 acres) and in and around the Alexis Reserve (550 acres).

Although Indian reserves were set aside for the Alexis First Nation in 1880, the First Nation did

not receive the full amount of land to which it was entitled under Treaty 6, signed in 1876. Under the Alberta Natural Resources Transfer Agreement (the Constitution Act, 1930), the Province of Alberta has an obligation to transfer back to the federal government crown lands required to fulfill outstanding treaty entitlements.

"We are pleased that our long struggle to gain our treaty right to land has been successful. This settlement will provide us with economic opportunities we have not had in the past," said Chief Howard Mustus.

The Alexis First Nation is located at Lac Ste. Anne, approximately 60 km northwest of Edmonton.



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Winnipeg to be site of 1996 Achievement Awards

Winnipeg has been selected as the site for the 1996 National Aboriginal Achievement Awards.

A big win for Winnipeg, the NAAA gala ceremony will take place at the Manitoba Centennial Concert Hall on April 10th and will subsequently be broadcast by the CBC as a national network special.

"The NAAA represent the highest honour the Aboriginal community bestows upon its own achievers," said John Kim Bell, Founder and Chair, National Aboriginal Achievement Awards. "The awards are a giant step forward on the ladder of social progress for Aboriginal people. They form a bridge of understanding between the Aboriginal and non-Aboriginal communities and they create important role models for Aboriginal youth."

The National Aboriginal Achievement Awards are a new awards system recognizing outstanding career

achievements by Aboriginal people of First Nations, Metis and Inuit ancestry. In total fourteen awards are conferred—one lifetime achievement, one special youth, and 12 career awards are presented for advancements in the arts, business, education, law, media, medicine, social and health services, science and sports.

"The awards are the ideal occasion to celebrate the outstanding achievements of Aboriginal people across the country," said Indian and Northern Affairs Canada Minister Ronald A. Irwin. "The achievers that will be selected are role models for Canadians of all ages, and the government of Canada is proud to support the celebration of talented and dedicated people."

"The awards acknowledge not only the enormous contributions and accomplishments of Aboriginal peoples to Canadian society, but help to lay a positive



foundation for the future of Aboriginal peoples," said CIBC chairman Al Flood. "As such, CIBC is committed to the program, pleased they will be in Winnipeg and proud to be the lead corporate sponsor again this year."

The nomination process for the 1996 NAAA is being launched in July through a series of receptions that will hit major Canadian cities from Halifax to Vancouver to Yellowknife. The deadline to receive nominations is October 30, 1995.

The 1996 award recipients will be selected by a 17-member jury comprised of past NAAA recipients and individuals representing diverse careers, geography and cultural affiliations.

The 1996 NAAA jury includes: Chief Louis Stevenson of the Peguise Band in Manitoba; Manitoba Metis advocate Sandra L. De Laronde; New Brunswick based artist Shirley Bear; John Kim Bell, Quebec Cree leader Grand Chief Matthew Coon Come; B.C.-based energy executive Joe Dixon; B.C.-based fisheries director Alvin Dixon; Ottawa-based housing specialist Lawrence Gladue; Inuit entrepreneur Frank Hansen; former NWT Vice Commissioner, Ann Meekiquik Hanson; Rankin Inlet businessman John M. Hickey; Edmonton additions councillor Maggie Hodgson; Saskatchewan-based dentist Dr. Ron Martin; Red Crow College president Marie Smallface Marule; Metis National Council president Gerald Morin; Nova Scotia-based advocate Viola Robinson; and Vancouver-based former justice Alfred J. Scow.

The awards in their third year are an initiative of the Aboriginal community, sponsored by Indian and Northern Affairs Canada, CIBC, Air Canada, Canada Post and 17 federal departments and agencies.

The NAAA are a project of the Canadian Native Arts foundation. The CNAF was established in 1955 by John Kim Bell, and provides financial assistance to Aboriginal youth to pursue educational and training development in the arts and cultural industries. Since 1988, the CNAF has awarded over \$3.5 million to 700 recipients across Canada.

AFN rejects federal self-gov't policy

by Art Babych

Canada's Native leaders have rejected the federal government's plan for Aboriginal self-government, claiming Indian Affairs Minister Ron Irwin has not properly consulted with them.

Chiefs of the Assembly of First Nations passed a resolution rejecting the new policy at their annual general assembly in Ottawa July 17 - 20, saying the government cannot unilaterally determine self-government rights for Natives.

The resolution was passed after AFN Chief Ovide Mercredi, in his opening address to the conference, urged delegates to stand together against a federal government that is "not committed to the promises it made to our people."

Mercredi charged that Irwin has been responsible for "almost single-handedly creating a policy for Indian people across the country without our knowledge, without our input and without our consent."

He said the government's plan for self-government is the work of bureaucrats who "have spent a great deal of time ensuring that federalism is protected but that Indian self-determination is diminished."

The policy is "a complete departure from everything that we have stood for as a people and everything this assembly has tried to fight for over the past three decades," Mercredi told delegates.

The AFN chief also said he will be consulting with the chiefs about becoming more aggressive, "because meetings with the minister don't produce the results."

At a news conference following his talk, Mercredi suggested "Maybe we should occupy the offices of Indian Affairs."

He said he is frustrated with the federal government. "I've tried to work in a co-operative way with the Liberal government but they just ignore me."

Indian Affairs Minister Ron Irwin declined an invitation to attend the AFN conference but on the same day as it opened he announced five pilot projects for on-reserve housing at the Big Trout Lake First Nation in Ontario.

Such pilot projects have drawn the ire of Mercredi, who told reporters the projects lead to disunity among the chiefs because Irwin "turns around and says to the rest of the chiefs, you have to wait until that pilot project is finished and you can't proceed with your agenda until that pilot project is finished."

Mercredi said the government is "very clever. They have been very successful in dividing our people with money that they give to our people to get involved in the processes."

But his anger was also unleashed on chiefs who negotiate separate agreements and who endorse the government's new policy on self-government. "I'm getting a little tired of chiefs who take a strong position in my assemblies and then two or three weeks later they do something else that is completely inconsistent with what's done at the national level."

Saying the government's policy "goes against the grain of the recognition of the inherent rights," Mercredi said, "It's difficult for the AFN to have a strong position on issues like the inherent right if we have people like (Chief) Jerry Peltier supporting the paper in principle."

He also said the AFN is "irrelevant because the government won't listen to us," and laid blame for the "regionalization" of self-government on both the federal government and the chiefs who negotiate with it.

"It's affecting not only national unity, but the effectiveness of the organization, the voice for all the First Nations."

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The leaders of tomorrow

by John Copley

The National Native Role Model Program (NNRMP) got its start in 1984 when Alwyn Morris won two medals (gold/bronze) for Canada at the Summer Olympics. Because his athletic achievements provided a source of pride and inspiration for Canada's First Nations and Inuit youth, he was invited to travel and to speak about his efforts and his commitment to achieve his goals. Thus came the formation of the NNRMP.

Since then, many role models have visited with a variety of communities across the country and have shared their visions and their wisdom with thousands of interested youth.

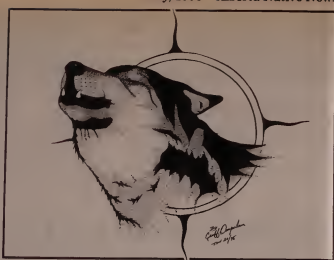
The program is overseen via the Kahnawake Shaktotia'takehnhae Community Services Board—a group located near Montreal, Quebec. Funded by Addictions and Community Funded Programs, Medical Services Branch and Health Canada as well as other smaller contributors, the National Native Role Model Program is available to all First Nations and Inuit communities across Canada.

Program coordinator, Arlene Skye, says that part of the organization's mission is to "encourage individual, family and community participation and responsibility in defining and pursuing their own vision of health by making role models available." She says that the NNRMP "encourages our youth in the adoption of healthy lifestyles as well as by supporting and reinforcing those who serve their community in the pursuit of health and well being."

She explained that the goals of the organization are three-fold—each being an integral part of the makeup of the organization.

The first goal is to "provide communication strategies, tools and role model personnel to individuals, families and organizations who serve the community for the purpose of assisting them in their attempts to improve First Nation and Inuit health in Canada." Second, the NNRMP "provide role models who will educate and inspire youth and others to adopt healthier lifestyle practices and work toward the reduction of risk factors in their communities." The third goal, explains Skye, "is to recognize and acknowledge in Canada, and elsewhere, the values and positive accomplishments of First Nation and Inuit youth in building a stronger and healthier society for our people."

Role models come from across Canada and are people who have demonstrated



leadership in a variety of ways. More than anything else, says Skye, "they represent in their words and deeds the traditions of wisdom, love, respect, bravery, honesty, humility and truth." She adds that many of the role models have achieved recognition in areas such as dance, music and education—all things that allow them to relate well to young audiences.

A role model, once selected for a particular region of the country, fulfills that mission for a two year period. The last role model campaign was completed in 1993—and the new picks (for 1995-1997) will take place later this fall. The deadline for nominations will be September 30, 1995.

Role models, says Skye, volunteer their time and are trained in health promotion and communication skills—but not in therapy or counselling.

"We make every effort to match the role model with the specific needs of the community and its youth," she explained. "We do this on the basis of availability, message needs, age of the target audience, role model skill areas and regional and local recognition of the role model."

If you or your community is in need of role models you can make a request by contacting the program coordinator. This can be done by calling 1-800-363-3199 or by faxing 1-514-635-1019. The phone call is free—the fax is not. You can also contact the NNRMP by writing to them at P.O. Box 876, Kahnawake, Quebec, J0L 1B0.

You will be required to include a small profile of your community and the names of the health workers within your community. You will also be asked about target group requirements and the type of presentation you would think most suitable for your community.

"A great deal of preparatory work is done before the role model is sent out to the community," explained Arlene Skye. "This will help to ensure that the success of the individual community needs are met."

Role models, she said, "provide honest and open communication to youth audiences. They exercise

Continued on Page 26

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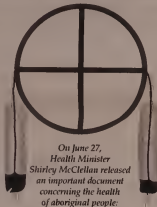
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Natives deserve same opportunity: McClellan

by John Copley

The Native Health Liaison Project was first initiated in Alberta in 1991. Over 130 meetings were held with Native leaders, organizations and communities.

"One of the messages we often heard," says Alberta Health Minister Shirley McClellan, "is that Native people feel excluded from the health system." She also says she feels the province needs "to create a health system that treats all clients with dignity and respect."

In a recent press statement McClellan outlined the principles for an Alberta health strategy for Aboriginal citizens. Included in these principles are:

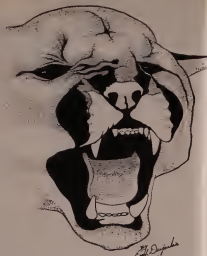
- Aboriginal people must have the same opportunity for good health as non-Aboriginal people;
- Alberta Health acknowledges the special relationship between the Government of Canada and First Nations;

There will be zero tolerance for racism and discrimination in the health system of Alberta;

- Aboriginal people have the right to reasonable access to health and other services that contribute to good health, regardless of where they live;
- Health services for Aboriginal people must complement Aboriginal culture;
- Aboriginal people should have the opportunity to take part in decisions about their health and they should have the opportunity to be involved in deciding what is important, what should be done, and what should be done first;
- Aboriginal organizations or governments should have the opportunity to take part in the administration and delivery of health services in their communities;
- health programs and services must take into account the uniqueness of each community; each has specific environmental, economic, social, cultural and political circumstances;
- because health problems of Aboriginal people could be different from those faced by other Albertans, programs designed specifically for them might be required.

The proposed priorities for action are five-fold. The first goal will be to improve primary health care services to Metis settlements and remote mixed Aboriginal communities. Second on the list of five is to improve Aboriginal peoples' access to provincial health services. Establishing partnerships with Aboriginal communities in an effort to design appropriate health services is the third priority. Fourth is the improvement of Aboriginal peoples' knowledge about health and the health system. The final proposed priority is to improve the level of participation of Aboriginal people in Alberta's health work force.

A new strategy to improve the health status of Aboriginal people has now been released by the Minister's office. Much of the substance comes from the comments and input of the 130-plus meetings held since 1991—but McClellan acknowledges that nothing is written in stone, and that more changes will be necessary following additional consultation with Aboriginal people and other stakeholders.



The new Aboriginal Health strategy, just released by the Minister, is published in a report known as *Strengthening The Circle: What Aboriginal Albertans Say About Their Health*.

Health Minister McClellan also indicated that \$650,000 has been added from existing budget money to ensure successful implementation of the strategy. She also announced that an additional \$500,000 would be added to the initiative each year for the next five years, thus bringing the total funding for Aboriginal health initiatives to more than \$3 million by the turn of the century.

Upon making the announcement, McClellan admitted that the health status of Alberta's Native population is poorer than that of other Albertans. She quoted the life expectancy age of Natives to be about 10 years less than the average Canadian. She also pointed out that the Aboriginal infant mortality rate is twice that of non-Natives. Areas of increased risk of disability or death within the Native community included diabetes, suicide, tuberculosis and heart disease.

McClellan said that the new strategy comes as a result of the 1990 Aboriginal Health Policy Paper—a document that was co-written by both provincial and territorial health ministers. The 1990 Health Policy Paper was the forerunner to the community meetings, which in turn, provided new ideas and a better foundation on which the new strategy will lie.

Copies of the new strategy can be obtained by calling Alberta Health in Edmonton at (403) 427-0407.

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Hopes still strong for missing child

by John Copley

The Herda family of Neah Bay, Washington is asking for the help of our readers. If you recognize or have seen the little boy in the picture shown here, please contact one of the following agencies: Neah Bay Police at (360) 645-2701; Polly Klass Foundation at 1-800-587-4357; Operation Lookout at 1-800-782-7335; or your local RCMP detachment.

April 9th, 1995 is a day that will never be forgotten by the Herda family of Neah Bay, Washington. That's the day that their six-year old son, Bryce, disappeared while on a family outing at Shi-Shi Beach—a local swimming and recreational spot located just a few miles southwest of the Makah Indian Reservation.

"I've not given up hope," said Bryce's mother, Valerie, during a recent telephone conversation. "I feel in my heart that Bryce is still alive and that he will be found. We are continuing to search and will not give up until he's home again."

Bryce Herda disappeared under what are now considered to be suspicious circumstances. The obvious trails have come to dead ends and have failed to produce any trace of the youngster. The thought is now that Bryce may have been abducted—a supposition not considered when the incident first occurred.

Neah Bay is located on the northwest coast of Washington State—about 100 miles west of Port Angeles on Highway 112.

Within 45 minutes from the last time anyone saw the four foot tall six year old (medium length light brown hair and matching eyes), more than 30 searchers, including several U.S. Coast Guard helicopters, were on the scene organizing a search party. But their efforts were in vain. So were additional efforts that took place over the ensuing days—efforts that saw thousands of volunteers scouring the area—aided by the U.S. Air Force, specialized dog teams, divers and rock climbers. After more than a week of repetitive searching, the undertaking was called off by both federal and state agencies—but for family members and their neighbours, the search still continues.

At first, everyone was convinced that Bryce had simply lost track of time or direction. Initially, there were three possibilities. A brother and an uncle had left the area earlier—both taking separate paths while out for a walk. Perhaps Bryce, trying to follow one of them, wandered off in the wrong direction. Conversely, it was believed that he may have accidentally fallen into the water.

When the search first began, it was assumed by everyone involved, that the one road in and out of the area was just that—the only way in and out.

"That turned out to be wrong," says Valerie, explaining that many other major trails that were located in the area, could have provided a would-be abductor a way to escape the scene.

The discovery of the additional trails leading out of the area, accompanied by the fact that not one piece of evidence was found to indicate that Bryce had simply gotten lost, have added to the Herda's belief that their son was abducted. It was also found that the Shi-Shi Beach area is home to a growing number of transients—some who are thought to visit the area to avoid responsibilities elsewhere.

"These types of things definitely add to the concern we are feeling," said Valerie.

A trust fund has been set up in Bryce's name and a reward of \$15,000 is being offered to anyone providing information that leads to his safe return.

"We really appreciate all the help we've been getting," concluded Mrs. Herda. "I don't know what we would have done if it hadn't been for the assistance given us by the Makah Tribe and other agencies and local volunteers. Any help is greatly appreciated. If Bryce has been taken to Canada, I hope your readers are able to help by keeping a lookout for him."

Bryce Herda was last seen about 5:45 p.m., Sunday April 9, 1995. He was wearing a white T-shirt, green pants and red and white sneakers. He stands four feet tall and is of medium complexion. Identification marks include a small vertical scar, located near the hairline, in the middle of the forehead and a small mole, about an eighth of an inch in diameter, on his right temple.



Bryce Herda

No charges, Continued from Page 11

Inlet school should have been lifted, but the (news) presentations have been such that it really hasn't been lifted."

Kelly said the bishop had issued an apology in 1993 to those who were abused, "which was both sincere and measured." It was backed up by a commitment to move forward to support healing, he said. "Now, it's a matter of living that apology out."

But the *Edmonton Journal* in an editorial June 29 laced into both Rouleau and the Catholic Church in Canada.

"Healing, healing and more healing," the editorial stated. "A Canadian Catholic hierarchy in a state of denial is leaning on this magic word like a crutch."

It said "all this talk of healing is an escape route," and added that closing the case "would be just too convenient for the Catholic Church."

Last October, the *Journal* carried a front-page story on the abuse claims at Chesterfield Inlet, which drew criticism from Kelly in a letter to the editor.

His letter said the article "cast a dark shadow of suspicion on a number of lay staff, priests and sisters who served in this school with skill and great dedication." He also called it inappropriate for the *Journal* to "anticipate the conclusions of this investigation and to prophesy that a 'scandal is looming'."

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SUNDAY, OCTOBER 1, 1995

7:00 a.m. Pipe Ceremony
9:00 a.m. Opening Prayer
Opening Remarks - Chief David Walker
Self-Esteem - Susan Aglukark
9:30 a.m. COFFEE
10:30 a.m. Putting Music Into The Healing - Susan Aglukark - Arctic Rose cont.
12:00 noon LUNCH
1:00 p.m. You Can't Go Forward Without Forgetting The Past - Dr. Claudia Black
2:15 p.m. COFFEE
2:45 p.m. Healing The Pain of Abandonment, Fear & Shame - Dr. Claudia Black
4:00 p.m. CLOSING PRAYER/SONG - TBA
7:00 p.m. TRADITIONAL DANCERS/FASHION SHOW
(Fashions can be purchased after the show)

MONDAY, OCTOBER 2, 1995

7:30 a.m. Power Walk
8:30 a.m. Opening Prayer
9:00 a.m. Sexual Abuse Awareness - Vera Manuel
9:30 a.m. COFFEE
10:30 a.m. Keepers In The Dark - Vera Manuel
11:00 a.m. LUNCH
12:00 noon Writing Circle - Lenore Stiffarm
1:00 p.m. PLAY & LAUGHTER - Lenore Stiffarm
2:00 p.m. CLOSING PRAYER/SONG
3:00 p.m. BANQUET
8:00 p.m. M.C. - Cecilia Firethunder, Dale Auger, Others-TBA

TUESDAY, OCTOBER 3, 1995

7:30 a.m. Power Walk
8:30 a.m. Opening Prayer
9:00 a.m. Youth & Aids - Fifth Generation
9:30 a.m. COFFEE
10:30 a.m. Wellness, Balance, Nutrition - Angela Bellegarde
11:00 a.m. LUNCH
1:00 p.m. Healing The Wounded Warrior - Don Burnstick
2:00 p.m. COFFEE
2:30 p.m. Where Do We Go From Here? - Cecilia Firethunder
4:00 p.m. CLOSING PRAYER & REMARKS - Elder
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Native Education

ACES: Where employment goals are met

by John Copley

In an ever changing world of employment opportunities where job descriptions and personal goals change as quickly as the summer winds, the significance of an education is becoming much more important than ever before.

For Alberta's Aboriginal citizens a lack of education has often been a major stumbling block to progress. Many institutions and programs have arisen over the years, each trying to instill better knowledge and opportunities for those who take advantage of their educational offerings. The Aboriginal Centres for Employment Strategies (ACES) is one of these.

Operations Manager and "keeper of the gate", Alan Telford, says the mandates of his organization include "a commitment to helping Aboriginal people attain their career goals through provision of current

materials, identification of available options and development of a realistic path."

This realistic path begins with the client, because Telford says that without personal commitment and a desire to achieve, all the ability in the world is for naught.

The process begins with a series of interviews designed specifically to determine not only the aspirations of the client, but also to ascertain exactly what skills and educational requirements will be needed in order for the client to obtain those goals.

"Every single Native person that walks through these doors has some type of skill," explains Telford. "Sometimes it's just a matter of minor retraining and other times a two or three year plan is required if the client is to achieve his or her goals."

It's a step by step process that requires motivation and a commitment, and Telford says only those who are truly inspired and lend themselves to full participation will succeed.

ACES, which opened their doors just last November, offers their clients a 5,000 square foot facility complete with a resource centre, referral service, skills assessment area, private interview rooms and lots of classroom spaces.

"We like to consider ourselves a one stop shop for information on Aboriginal and community services," says Telford who adds that "any citizen of Aboriginal descent is welcome to participate in the programs we offer."

Telford says his group is "very interested in improving the quality of life for each person who walks in our door. We believe the best chance for success comes through a collective effort to improve the quality of life through sound human resources and our goal is to have as many Aboriginal people as possible become part of that collective effort."

The ACES resource centre has an up-to-date and comprehensive written, visual and audio department that has at its disposal a variety of information on programs, training, education, community services



Native Employment Strategies. Left to Right: Don Logan, Dave Pylpov, Tim Hennigar, Alan Telford

and pre-employment. The centre is also able to refer their clients to a variety of existing programs and services available through other institutions. Telford says that for some, education, though the main goal, must take second place to other issues.

"The key to success," he explains, "is the ability to compete and to play on a level surface and in order to do that sometimes people must first overcome other obstacles."

If family problems, social problems or health problems for example, are blocking a client's road to success, ACES "is in the position to refer those who need help to someone qualified to smooth out the road so that education will not become secondary to the daily problems at hand."

Education costs money and because ACES is a non-profit educational institution the money for upgrading and course completion must come from other sources.

"We can help the client to achieve the funding he or she will require—but of course this can only be done once an assessment of goals and realities is complete."

Continued on Page 17

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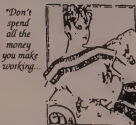
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Laying the Groundwork for Change

Review by John Copley

In May of 1992 the Canadian School Boards Association (CSBA) released a document entitled *Employment Equity for Racially Visible and Aboriginal Peoples: An Anti-Racist Framework and an Anti-Racist Manual for School Boards* (1992). The follow-up text *EMPLOYMENT EQUITY for RACIALLY VISIBLE AND ABORIGINAL PEOPLES (Laying the Groundwork for Change)* was completed this past March and is based on the experiences of four school boards across Canada who had agreed to participate in the project by trying out some of the ideas contained in the first book.

A top line educational tool is now available thanks to the insight and the foresight of the Canadian School Boards Association (CSBA). This tool comes in the form of a 167 page manual (it's not really a book) that deals exclusively with problems in the workplace that face many racially visible and Aboriginal people. Developed for the CSBA by Arnold Minors, Alok Mukherjee and Gail Posen,

Employment Equity for Racially Visible and Aboriginal Peoples, is a masterpiece of workmanship that, if implemented throughout the Canadian school system, could definitely see new attitudes spring up in the workplace in the years to come.

Obviously aware that change takes time, the authors believe that the best place to start, if not in the home, is in the schools. It is hoped that young men and women will incorporate what they've learned into their chosen workplace.

Racism is rampant in many of Canada's businesses, organizations and institutions but the authors maintain most racist attitudes are not deliberate, but are unconscious acts that have been inherited from the attitudes of our parents and peers.

The various stages of recognizing and dealing with racist attitudes are highlighted with clearly marked subtitles and an array of behavioural designed to bring immediate recognition and awareness to the reader. The pages of text are neatly and expertly backed up with clever charts and well constructed diagrams that provide an interesting array of information.

A complete section of the manual is devoted to creating the conditions required for change. The reader is taken through a maze of magnificent ideas designed to make one think as well as to understand how misconceptions can create a racist atmosphere.

Reader (or student) participation is encouraged throughout the manual, which is filled with exercises and hypothetical circumstances which require the student to develop reasonable solutions in order to move on to the next step. Thought provoking scenarios are provided throughout specified sections of the manual and students have room to write their solutions or recommendations.

The answers to many of the problems inevitably lie in re-educating and re-training the workplace. By creating programs for the school system, it is hoped that future employees will be more culturally tolerant.

For further information on the new CSBA guide to employment equity, write to The Canadian School Boards Association, c/o Suite 600, 130 Slater Street, Ottawa, Ontario, K1P 6E2 or telephone (613) 235-3724.



Gun Control and you

by John Copley

One of the key news makers these days is the federal government's new and heavily criticized gun control bill and some of the biggest critics are provincial governments, Alberta included.

In fact, this province's Justice Minister, Brian Evans, was quoted recently as saying the new gun control laws were unfair in that they focussed too much on the law-abiding, and not enough on the law breakers. He is not alone in his opinion—many agree. Saskatchewan is another province with concerns and it's rumored that if a political fight should develop between the provinces and the feds over this delicate and presumably challengeable restructuring, they will also enter the fray.

Here are some frequently asked questions about the new laws:
Who's affected by the new law? Does the new law, known as Bill C-68, affect Native people? If so, how soon will they be affected? What are the penalties for non-conformity? Is there a way around registering? Is this gun registration a new thing, and if not, what exactly is changing?

First off, the new gun laws apply to all Canadians. In Alberta, gun owners are represented by about 400,000 citizens who own an estimated 1.4 million firearms (collectively).

Basically, the old system saw gun owners having to apply for, and receive a Firearms Acquisition Certificate (FAC). This practice was first adopted in 1978. Under the new laws, gun owners will also have to apply for a license. This license will prove that the holder is able to purchase weapons, but additional registrations will be needed for each gun possessed.

Gun registration is a far cry from being a new concept. In fact, more than a million handguns have been registered in Canada since the inception of the registry in 1934.

If the laws pass, the effective date will be January 1, 1996. The new rules will be implemented in two stages. The first will allow gun owners up to five years to obtain a Firearms Licence. In the second phase, scheduled for January 1998, gun owners will have a further five year period of grace, during which time they will be required to register each firearm in their possession. Charges will apply, though they are expected to be minimal.

So far, Native people are included in the new gun control laws, but that is sure to be challenged as the final solutions to self-government get closer. Legal

Continued on Page 24

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Education Director Judy Okanee, the Education Staff and the Thunderchild Education Committee of



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Who is "Native"?

by Suzanne Batten

"Aboriginal" is defined as "Native of original stock" by Webster's Dictionary. Who "Aboriginal" is designated to include has become a recent issue of debate in almost every sector of society. And on a personal level, for twenty-one-year-old Metis University of Alberta student, Blair Bellerose.

Bellerose was enrolled in Religious Studies 379 (Aboriginal Religions of North America) as part of his curriculum. In the spring of 1995, Earl Waugh, professor of the course, gave a list of suggested topics for his students to choose from for an upcoming term paper. Bellerose found none of the topics interesting, and went directly to Professor Waugh to obtain permission to write the paper on something relevant to the Metis, as an undeniable Native culture.

"I had thought as a Metis myself, it might be in my favour to write the paper on the Metis," Blair Bellerose said. "But I had also thought it might be a conflict of interest... hard to separate myself personally from the issue."

Professor Waugh explained to Bellerose that Metis people aren't Aboriginal and that issues concerning them were different. Bellerose agreed in some ways with the latter, but strongly felt that it didn't mean that spiritually or culturally it was different for "Natives" than it was for "Metis. And in the same respect, felt that you couldn't separate non-Status Natives from Status Natives.

Bellerose sees the distinctions between Metis and Natives as largely political. He admits there are historical and cultural differences in the two ethnic groups, but both should still be considered as Aboriginal.

Professor Waugh ultimately agreed that Bellerose could write the paper based on an argument of the "Nativeness" of the Metis.

Believing the professor to have an open mind, given the fact he had authorized the Metis topic, the paper was written with researched fact and personal insight.

Bellerose's paper was graded and returned with a six out of nine; a comparatively average mark.

"It was critiqued by the professor, or his T.A., who basically discredited every argument made," Bellerose said. The critic said that the word "Aboriginal" means Native and cannot be used to define Metis because that would imply that their ancestors were here first. It also implied that Bellerose had no insight into his own culture, adding that he (the critic) "didn't think that Metis people consider themselves Aboriginal".

Other students, who had admittedly written papers with regurgitated historical facts, obtained nine out of nine grades. Bellerose feels that the critique and



lower grading of his work was more of a punishment for not conforming to the norm of term-paper writing. The critique itself was unprofessionally written, and made in a sarcastic, petty manner. The comment, "I thought this was a religious studies course," was scrawled on Bellerose's term paper.

"I was shocked by the critique and the professor's ignorance, mainly because I had obtained permission from him for the topic," Bellerose stated.

Bellerose immediately planned an appeal of his grade. In an effort to back up his arguments he contacted the Metis Nation to enquire on their official position as to whether or not the Metis were Aboriginal. None of the workers he questioned at the Metis Nation felt able to supply an answer. Then Bellerose spoke to the president of the Aboriginal Students' Association at the university. His reply to the question was positive, and he agreed to write a letter stating that Metis were Aboriginal.

Thus armed, Bellerose plans to appeal his grade to professor Waugh, then through the bureaucratic process of the university's system if no satisfaction is found.

"It's not so much my mark that I want to appeal," Bellerose commented. "It's the way in which my term paper was graded; by a professor claiming to be an expert on Aboriginal issues, but who displayed ignorance and no real insight. Just because he's a professor doesn't mean he's right. And just because I'm a student doesn't mean that my opinion is invalid. I know there are others who feel like me. Maybe there are some Metis who don't feel Native, but many do."

This situation illustrates the way our society has placed too much importance on terminology, which normally doesn't affect our everyday lives. But with increasing awareness of all issues concerning Natives, both socially and politically, what we are, instead of who we are, has eclipsed the spirit of all Aboriginal cultures.

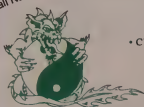
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Resource Development

Aboriginal company outsources bigger outfits

Biozone Water Researchers Ltd., an Alberta-based, Native-owned water treatment company has recently successfully outbid Petwa & Gladwall Engineering, both American owned companies specializing in commercial/industrial water treatment systems, for two major contracts in Alberta.

Construction of the water treatment plant for the Tolko Oriented Strand Board Plant in High Prairie, Alberta began the week of July 10, 1995. This plant is designed to supply 80 thousand gallons of production water per day and 5 thousand gallons of drinking water per day. This system comes with a price tag of \$50 thousand plus. Installation of a water treatment plant for the Pine Lane Trailer Park in Lac La Biche, Alberta was completed this week. The system is designed to produce iron-free, potable water for a 100-pad trailer park on an average of 20 thousand gallons per day for \$10,000.00.

Although Biozone Water Researchers Ltd. is a fairly young company, being incorporated in May of 1993, the key people have vast experience in both residential and commercial/industrial water treatment processes. A list of existing commercial/industrial clients reads like a who's who of business. Some of the more recognizable names include Dow Chemicals, Lucerne Ice Cream, McGavins Bread and Smitty's Restaurants as well as the Sturgeon Lake First Nation and the Alexander First Nation.

The co-owners in the company, Allan Paul of the Alexander First Nation, and Tara Cook, originally of Kinuso on Lesser Slave Lake, purchased an existing water treatment company in May of 1993 and immediately set about hiring the best water treatment experts in Alberta. Along with many management and procedural changes including computerized tracking of all systems installed and work done on the systems by Biozone, reminders of maintenance due on equipment sent to clients, and the best warranty in the water treatment business, bar none—this expertise has allowed Biozone to grow 44 percent in its second fiscal year. This at a time when the Canadian economy overall only grew by 4 percent in the same period indicates that the company is headed straight for the number one spot in Alberta in the water treatment industry. "Our goal is to be the number one water treatment company in Alberta within 4 years of founding the company," says Mr. Paul. "Right now we are in the number three position after only two years in business. I believe we will reach our goal!"

Biozone Water Researchers Ltd. handles everything to do with water treatment from sales and rentals of bottled water and coolers, right through to home owner water treatment systems, commercial/industrial systems, and small municipal systems. As well they sell all of the chemicals and test kits required for the systems and provide superior service to all water treatment systems, including those sold by



the competition. "Our biggest strength is in our customer service," says Ms. Cook, "we are not a hit and run type of company. When we sell you a system, we automatically come out one year later at no charge to you and check that the system is working as it was designed to do. We also send our yearly reminder notices of maintenance due so that customers can keep their equipment working in top condition. It's amazing how many of our competitors' customers come to us for service on their systems, when they can't get satisfaction from the company that sold it to them." So don't be surprised if you hear more good things about this company in the months to come, it's just another small indication that when it comes to environmental issues, what the other guys can do, Aborigines can do better!

ACES, Continued from Page 14

Metis Settlements, Reserve, government grants and other avenues are open when it comes to funding, and Telford says that ACES will do what it can to ensure their clients receive the money needed to complete their educational needs.

AVC, Grant MacEwan College and the University of Alberta are among the institutions that ACES clients find themselves attending once their goal evaluations have been determined.

The Aboriginal Centre for Employment Strategies welcomes all prospective Aboriginal persons who have a desire to improve their life, their job and their future. Further information on the services and programs offered by ACES can be received by calling the Edmonton number at 423-2227. Or drop in and see the facility first hand: the address #200, 10414—103 Avenue, Edmonton.

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Saluting Native Artists

HANDS OF HISTORY

Director: Loretta Todd
 Producer: Margaret Pettigrew
 Produced and distributed by Studio D of
 the National Film Board of Canada, 1994
 Review by John Copley

The National Film Board of Canada (NFB) is known for its unique style of education and their recent release, *Hands of History*, is another fine example of their ability to get the point across.

In this 52 minute video production, directed by Loretta Todd and produced by Margaret Pettigrew, the NFB highlights four of Canada's most recognized

(female) Aboriginal artists.

Doreen Jensen is a Gitksan carver, printmaker and button blanket maker who says she derives "much pleasure" from her work because "it is important to help bring about a better awareness of our people, their culture, traditions and their past and the artwork I do is designed to accomplish just that."

Rena Point Bolton, a Sto:lo master weaver says she's never considered herself to be an artist, adding that "I was first called an artist in the 1950s and 60s because I was doing what other people weren't." But really, she says, she was only doing what she'd been taught as a child.

"To this day," she adds, "I don't consider myself an artist—just obedient to the teachings of my Elders. I'm just passing on the knowledge that was given to me."

Jane Ash Poitras is a Cree Indian who came to Edmonton from her birthplace in Fort Chipewyan when her mother passed on. Jane was six years old at the time.

"I felt like an alien," she explains. "I was taken from my nice rural home and plunked into this urban chaos." Poitras says it was soon after her arrival in Edmonton that she developed her interest in the unique collage-style paintings that have made her famous.

"I remember visiting Sacred Heart School and sitting with the priests," she explained. "There were a few of us that would go there and Father Reynolds would pull out some old magazine and catalogues and we would play. Pasting things together has always been fun for me. I'm still playing," she beamed.

Joane Cardinal-Schubert is a Blood Indian who combines her Aboriginal viewpoints with that of western European contemporary art, thus providing a medium that can be easily identified with.

"I don't want to alienate anyone," she said.

From installation to mixed media, Cardinal-Schubert explores the legacy of colonialism on Aboriginal reality.

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Pocahontas offers many historic truths

by Russell Means

Now that *Pocahontas* has finally arrived in theatres across the county, many of you will have an opportunity to see it for yourselves and reach your own informed conclusions.

There has been a lot of inaccurate speculation and pre-judgment of this film, so I wanted to take this opportunity to share my thoughts with you. *Pocahontas* is an important and historic achievement for Hollywood and, I believe, the best and most responsible film that has ever been about American Indians.

People who are negative about this movie suffer from a loss of innocence. They have forgotten where they come from. *Pocahontas* is a simple love story that deals with good versus evil. It is a Disney animated film which will attract children. Everyone's primary concern should be "what are the children feeling? What are they going to get from this movie?"

In *Pocahontas*, children will be introduced to Indian people through a beautiful, strong, independent and wise woman who has fortitude, perseverance and supreme self-confidence in herself and her decisions. She and the other Indian people are portrayed in a four-dimensional fashion which includes spirituality with the environment. Indians are accurately shown to be peace-loving, spiritual and family-oriented people with respect for individual liberties. Additionally, the film shows how human beings historically interacted and integrated with the environment spiritually and otherwise and suggests possibilities for today.



Disney's POCAHONTAS

For Hollywood and for the Indian people, *Pocahontas*

has started a revolution. Before this film, movies have absolutely refused to entrust the historical truth of our people. At last, Disney has told the truth to children all over the world. They have admitted that the real reason the European males came over here in the first place was to rob, rape and pillage the land and kill Indians. For Indian people to ever achieve any kind of dignity in the eyes of the world and for them to gain respect from all the other sacred colours of the human race, this historical deceit had to be addressed. Now that Disney has begun this truth, we must seize and expand upon this, so one day soon the red people of the Western hemisphere may finally be allowed to sit at the table of the family of nations. *Pocahontas* presents nothing but positives for American Indians.

The film also presents a very accurate relationship between a father and daughter. Pocahontas' father, Chief Powhatan, is seen as a very powerful, regal and stern leader of Indian people but with a gentle and kind and loving spirit. He is man enough to listen to his daughter and change his mind to choose peace instead of war.

Some members of the non-Indian news media have made weak attempts to pick this film apart and refuse to accept the truth. This is a manifestation of institutionalized racism against our people; they just don't want us to be the good guys; they want to keep us in our place.

It is my honest opinion that Disney has succeeded on many levels with the film *Pocahontas* and that all Indian people should embrace this historic moment in the history of Hollywood. Children and adults love this movie and will be entertained while learning about the spirit of our people and a very important historical truth.

City to host artists' convention

Between 5,000 and 7,000 students from across North America, Europe and Japan are expected in Edmonton next summer for the Alberta Folk, Fine Art Decorative Painting First International Convention.

They will be here to learn and to teach at the convention, which takes place at the Convention Centre from August 26 to September 1, 1996.

There will be more than 170 classes, many taught by well-known artists. In addition, will be 300 exhibitors of art-related products.

Executive director of the convention is Nancy Bolianatz, and Edmonton-area artist who is widely known—particularly south of the border—for her paintings of cowboys, wildlife and Native portraits which she has been doing for the past 15 years. Bolianatz is organizing the event with the assistance of her two sons, Thomas and Timothy, and Debbie Maron, another local artist. Tom is also an

artist, musician and computer graduate. He does all the computer work.

"It's four people doing the work of 35," she says. She also notes that the project is receiving no government funding.

Interest in the convention has been strong. Bolianatz says 150 teachers and almost 2,000 students have already registered, and there are 195 confirmed exhibitors.

Response has been strongest from the U.S., Japan—more than 1,200 Japanese are coming—and Europe, Bolianatz says. "The response from Canada is wonderful, especially Calgary and B.C. Response from Edmonton and the surrounding areas has been a little disappointing. That could be because we in Western Canada are not as familiar with Decorative painting as those in other places, such as the U.S., where this type of event is held regularly."

The convention classes are not just for students

Continued on Page 21



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THUNDERCHIEF, *Native Realities*

Review by John Copley

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Wakanjaph Hoonk, or Thunderchief (his translated name) belongs to Wisconsin's Hochungra (Winnebago) Nation. Involved in the music industry as an active musician for more than 15 years, Hoonk has just released his latest CD—*Thunderchief, Native Realities*—an inspiring masterpiece that is obviously designed to educate and inform, while at the same time to prove that music really does have the ability to hit you where you live.

Thunderchief, the CD, is a 45 minute, 11-segment music piece that will accomplish its purpose—providing of course that it gets some air play. The purpose? To educate the people. To find a common ground. To speak out against bigotry and ignorance. To inspire hope. To encourage positive action.

Protect Mother Earth, the first song on the release, predicts an uncertain future—even disaster—if man does not begin to think more about tomorrow, and less about how much goes into the bank today—especially when those profits come at a cost that all the money in the world cannot replace. The "Indian ways must prevail" say the song, "if we are to survive."

The second tune, *Sovereignty*, brings up the question of self-determination—and the rights of each individual to be able to practice in their own way and to have a say in their own destiny. The song cries out, in an upbeat fashion, for a renewal of tribal traditions and for a better understanding and fairer treatment of Indians by government.

A Cree/Ojibway song, *Breath Maker*, takes on a spiritual note as the singers thank their ancestors for providing them with an opportunity at life.

Bigotry is the issue in *It's A Mockery*—as Thunderchief calls for better understanding of all races. The song asks the question: Why can't man understand that we are all equal? Why can't man agree to agree? Why do some think they are superior to others? The song also suggests that this mockery of one another is a waste of time—time that could be put to better use in helping to create a world of people living in harmony.

On a lighter note comes *Seven Branded Horses*—a Hochungra love song that says that patience and perseverance, as well as a belief in tradition, are important in achieving goals.

Dreamcatcher tells the listener that "hope springs eternal" and that one can profit by one's dreams or visions. The dreamcatcher will protect against the evils of the night—it's what you do during the day that really counts.

Side by Side says that despite the sufferings of the past, there is hope and that each person can keep hope alive—perhaps even has a responsibility to do so. Thunderchief sings that despite attempts at assimilation "the tribe lives on"—and that with hope comes

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Performance • Thunderchief

THUNDERCHIEF



Native Realities

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a promise of a better tomorrow.

The ballad of *Hollow Stump Slough* is food for thought in that each listener will derive their own meaning from the song that tells about two friends—one of whom believes that another buddy is still alive—even though the rest of the country thinks he died in Hollow Stump Slough.

Honour The Treaties is a call to government to think about their injustices to Native people in the past—and to rectify those injustices now. The song also talks about various schemes that were used to take "always the land" away from the Indian—a land that "we offered to share" with the white man who "came to our shores hungry and with no food."

The song concludes with "Honour the treaties—did you read the writing on the wall? Honour them all." Thunderchief's *Native Realities* was co-produced by himself and Michael Monroe, who also plays a major role in the music making and can be heard not only in the background vocals, but on the flute, percussion, bass and lead guitars as well.

Whirling Wings (John Steindorf) is another of the musicians on the CD. Also from the Hochungra Nation, Steindorf is magnificent on the flute with two short tunes, *Whirling Wings* and *Thunder and Voices of the Earth*. These tunes are without words but the spine-tingling effect of the eeriness of the songs definitely tells the listeners that they are hearing something special.

Thunderchief, Native Realities, was recorded by Mistree Studios of Minneapolis, Minnesota. The Cree/Ojibway song was recorded at Omnitrix Inc. of Green Bay, Wisconsin, while the Hochungra love song was finished at Allegro Studios in Janesville, Wisconsin.

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Northern Briefs

Police shooting story clouded by eyewitnesses

Dene Tha' Chief James Ahnassay claims the R.C.M.P. lied when they said they had to shoot 27 year old Dion Semiantha because he was aiming a gun at them.

"He was holding a gun," admitted the Chief recently, "but his hand was nowhere near the trigger." Witnesses say that he was not pointing the gun. The Assumption resident was shot by R.C.M.P. who had shown up to investigate, after receiving reports about someone firing a gunshot in a local trailer park.

Ahnassay said he was also upset about the release of an R.C.M.P. press statement regarding the incident. He said there had been an agreement "not to go public with details" after the inquiry had been concluded.

Assumption R.C.M.P. spokesman Cpl. Mike Stewart said they issued the statement because of updated policies that have the R.C.M.P. trying to be more open. He said that no conclusions were made in the release and that all they were giving was "an overview of what's come out of the major crimes unit."

Chief Ahnassay said that he'd spoken with Canada's Grand Chief, Ovide Mercredi about the incident and has sought his support. The band has also retained counsel for the family.

Cpl. Stewart said the R.C.M.P. detachment was cooperating with the Band by telling the "people what it's about so that they will understand what happened and (to let them know) that we will investigate."

Ahnassay says the Band is co-operating to ensure that the "investigation is a thorough one." He added that once the R.C.M.P. investigation is done, he will ask for a public inquiry.

Cpl. Stewart applauded the Chief and council for their participation in the investigation and said that Ahnassay "has been really good with us." He added that upon their arrival to investigate, the chief and council members helped by accompanying R.C.M.P. members and by interpreting for them.

Though satisfied that the R.C.M.P. are conducting an impartial investigation, Chief Ahnassay has made it clear that he will not rest until all the answers are in.

In a recent interview with the *Edmonton Journal*, Ahnassay said that his group "going to be sure we check every event surrounding this incident and take it to a public inquiry, or if needed, even beyond that."

Crime has gradually decreased in the community over the past several years but the R.C.M.P. detachment at Assumption is still considered to be one of the busiest in the province. The small community is located about 500 mile northeast of Edmonton.

Senator calls on Feds to settle Lubicon land claim

The Senator who chaired the Standing Committee on Aboriginal peoples has called on the federal government to settle the land claim of the Lubicon Cree of Northern Alberta. Senator Raynell Andreychuk noted in the Senate last month that an international group of church leaders from the World Council of Churches was in Ottawa to lobby the government for a settlement in the long-standing dispute. She said the church group is concerned that "the negotiations are being delayed, and are not being dealt with expeditiously." Andreychuk said the group's concern is not so much for the leadership "but rather for the plight of the individual Indians who are, in their opinion, resident in deplorable conditions at the Lubicon site." The Senator concluded by asking the federal government to move as quickly as possible and "respect the opinions of the group of eminent persons of the World Council of Churches in order to expedite settlement of this very pressing issue."

Daniel J. Marion appointed NWT Commissioner

Indian Affairs Minister Ron Irwin has appointed the Mayor of Rae-Edzo, Daniel Joseph Marion, as the new Deputy Commissioner of the Northwest Territories. Marion's "experience, commitment to community development and dedication to the public will greatly benefit the people of the Northwest Territories," Irwin said. The appointment of Marion was also welcomed by Ethel Blondin-Andrew, Secretary of State for Training and Youth. "I am very pleased that Mr. Marion has accepted the position of Deputy Commissioner," she said. "Through a great many years in the public and private sectors, he has accumulated vast knowledge and understanding of Northern and Aboriginal issues." Marion has spent 25 years in political life in Fort Norman and Rae-Edzo.

Artists convention Continued from Page 19

and beginners. Bolianatz points out. There will be classes at Beginning, Intermediate, Advance and Intense Study levels, and teachers themselves may benefit from them. "I started this to promote Alberta and our own artists," she says. "We are also inviting Native artists."

Bolianatz is currently holding open spots for Western Canadian artists who want to teach classes at the convention, and is now inviting project submissions. Colour photographs of the projects to be taught are needed with the application. A full-colour directory featuring the teachers and projects will be produced and sent to student prior to the convention.

"We would like to thank the following people and companies for their help as without their help we couldn't have started. Mr. Martin Linlove at the Convention Centre; Mr. Calvin Goodkey of Alberta Display, Mr. Dunham of Edmonton Tourism, and all the ladies at Alberta Tourism."

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The path to financial self-sufficiency

by Bob Wilfur, Portfolio Strategist

On behalf of *Alberta Native News* and the Aboriginal Investment Group of McDermid St. Lawrence Chisholm Ltd., I would like to welcome you to our first financial column. I hope that it can provide insights into the investment industry and how it can benefit First Nations.

The stock markets are often seen by many to be a room full of traders, running, shouting, and waving their arms. But that image does not reflect the underlying stability of the securities industry which is made up of a number of various types of investments, such as stocks, bonds, debentures, mutual funds, T-bills and GICs to name only a few. I hope that I can inform our readers about many of these investments, as well as cover current political and economic issues and how they will affect First Nations.

Here in Alberta, the Calgary Stock Exchange was founded in 1913. Soon after the first discoveries of oil in the Turner Valley area a year later, people lined the street outside of the exchange to buy stock in various oil companies. The name of the exchange was changed to the Alberta Stock Exchange in 1974 and can be found at 300 - 5 Avenue S.W. in Calgary. The A.S.E. still displays photos of their early years and offers tours of the exchange for groups such as students and teachers, economic development groups and investment clubs.

The trading floor in Alberta is now fully automated with about 50 people buying and selling stocks on their computer screens. Although the floor is much quieter than five or ten years ago when traders ran around shouting out their bids and offers, the excitement and very fast pace is still obvious. This mixed with the fun the traders have at their job and the A.S.E. informative tour makes for an excellent outing.

Stock exchanges in Canada have been operating for close to 150 years (the Toronto Exchange was founded in 1852), and simply provide a place for buyers and sellers of stock to meet. This trading of stock is actually the trading in shares of ownership of the companies listed on that particular exchange. If a company's business is profitable, it reflects in the value of the stock. It is the job of an investment advisor to research and properly analyze these companies in order to provide the best advice possible to meet their clients' objectives.

First Nations are in a position today to start demanding specialized investment advice, tailored to their very specific needs. The traditional relationship between government agencies, banking and lending institutions, and First Nations have limited economic development. It is time for all Aboriginal groups to seek out the skilled and talented professionals who can provide solutions to create economic development and provide training to enhance the nations' abilities. The ability for Nations to handle their own financial management is what will lead to self-government and true self-sufficiency.

Our Aboriginal Investment Group (A.I.G.) specializes in these areas, and wishes to cover any topic or answer any questions our readers may have. With your input, all of our readers can benefit.

If you have questions or comments, please call either Bob Wilfur (Portfolio Strategist) or Barrie Shibley, Manager, A.I.G. at (403) 221-4163.

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Bank of Montreal opens first Aboriginal Branch in Saskatchewan

Bank of Montreal is opening its first branch on Aboriginal territory in Saskatchewan at Cowessess First Nation. The branch, called Crooked Lake First Nations Branch, opened recently in a new mall constructed by Cowessess First Nation.

The new branch will offer First Nations and their members, Tribal Councils and non-Aboriginal customers in the area, full banking services.

"The decision to open a branch at Cowessess First Nation, 175 km east of Regina, was made following extensive consultations with the band and other First Nations in the area," said Rollie Hardy, Vice-President, Regina/Moose Jaw.

"We have opened in temporary premises adjacent to our permanent location which is expected to be completed in four months," said Mr. Hardy. "The opening of this branch is further evidence of Bank of Montreal's commitment to expand its business relationships with Aboriginal communities across Canada." The bank said it plans to recruit members of First Nations to staff this new branch, further evidence of the bank's commitment to offer Aboriginal peoples job opportunities in the banking field.

Ron Jamieson, Vice-President, Aboriginal Banking, Bank of Montreal said, "The bank is delighted with the success and growth of these branches and I look forward to watching the latest branch flourish."

Crooked Lake First Nations Branch will be the ninth Bank of Montreal branch to open at the request of Aboriginal communities, fourth in 1995 alone. The bank has branches to serve the Siksika Nation in Alberta, the Squamish Nation in West Vancouver, Akwesasne Mohawk Territory near Cornwall, Ontario, The Crees of Waskaganish First Nation in Quebec, and the communities of Fort Smith and Inukjuat in the Northwest Territories. Branches will also open at Six Nations of the Grand River near Brantford, Ontario in July and on the Tseshah First Nation in Port Alberni, Vancouver Island in the fall.



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Natives helping Natives

by Suzanne Batten

Mellow Star Native Traditions is a small home-based business developed and managed by Native Brenda St. Germain. A former purchasing agent for a major chemical company, Brenda decided to put her business acumen to work for her people. She now specializes in production and sales of authentic Aboriginal artwork and handicrafts. The enterprise focuses on *Natives helping Natives*, following the traditional direction of the Elders.

"I feel there is a disturbing gap of Natives representing Native arts and crafts," Ms. St. Germain commented. "The value of the work done by many Natives is not realized and consequently taken advantage of by non-Native sellers."

"Of course it's good to share talent and ideas with all people, Natives and non-Natives alike. But as in history, I currently see real Native talent and knowledge taken away and exploited by non-Natives who do not grasp the meaning of the crafts, or even have respect for the accompanying traditions."

Recently set up in St. Albert's Grandin Mall, as part of the Rainmaker Rodeo festivities, Brenda had a wide variety of Native works for sale.

Jewellery, such as porcupine quill chokers and earrings, dream catchers, medicine pouches, and much more, made by her or her Native clients and friends were displayed at reasonable prices. Sketches and paintings were also present, among them works by talented visual artist Cliff Jacko.

"I plan to expand Mellow Star Native Traditions more into marketing aspects. I tell artists to save their money on trade shows and consign their work with me instead."

Gun Control, Continued from Page 15

experts say Canada's Native people will end up challenging the laws because the treaty agreements clearly state that they (Native people) have the right to fish and hunt "...for as long as the rivers run..."

Much will be decided in the coming weeks as Alberta makes her challenge against the new law. The province feels that the new laws are an infringement of property rights in Alberta. Much of the impending problems with the passage of the new bill will stem from the 'wording' of the proposed laws. Some have said that text is too inconclusive and doesn't properly identify key words and phrases, and that those omissions will result in a variety of assorted challenges in the courts.

If passed, the new laws will take time to implement, so it only stands to reason that it will take even longer before the justice system will be equipped to provide a workable enforcement program. That means for



Oil Painting by Cliff Jacko

Brenda travels to various Native events throughout Alberta, proudly promoting Native culture through art. Mellow Star Native Traditions is based out of Lacombe, Alberta. Interested buyers and Native artists can contact her by phone at (403) 885-2401 or by mail at RR 2, Site 2, Box 10, Lacombe, AB T0C 1S0.

now you have some time, but in the end you will be required to register properly or face the possibility of going to jail for up to five years.

The way the charges are handled for failing to comply will be left up to the prosecutor's office. They will have the option of proceeding summarily or by indictment. Summary convictions will see fines of up to \$2,000 and jail terms of up to six months. Under an indictable charge, however, the penalty toughens and if convicted, the sentence can run as high as five years incarceration. The same penalty applies for those who don't tell the whole truth or give false information when applying for a firearms licence.

And finally, no—the new laws do not give police or other law enforcement agencies the right to randomly enter your home and look for weapons. Your permission, or a properly issued search warrant, will still be required by law enforcers before they can enter your home.

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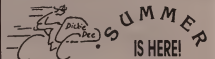
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No work, no welfare says Cardinal

by John Copley

Alberta Social Services Minister Mike Cardinal says that by the year 2000 it will be put up or shut up for those collecting welfare dollars. Work or go with-it is the latest message from the office that currently provides funds for more than 50,000 Albertans, down 42,000 since the beginning of the 1992 fiscal year.

"There will be no such thing as unfair," said Cardinal at a recent press gathering. "If a person is able to work, then they must work. If the job is there and the training program is there and you don't want to participate, then tough."

The program will take a full five years before it's fully integrated province-wide, but the first work-for-pay program is already underway in Edmonton. Just recently 40 people began learning basic work habits—another group will begin later this summer in Calgary.

Single parents will no longer be an exception. Under the new plan Cardinal says everyone will be treated the same. Once a child reaches the age of six months the parent will be required to find work or risk being taken off the welfare rolls. There will be, he assured, day care subsidies available for those who need it once they begin work.

"At one time," said the Minister, "it was acceptable for certain people to stay on welfare. Even young healthy people could stay home and draw social assistance. The new attitude is that that is not acceptable anymore."

It is estimated that about 20 percent of those currently receiving welfare cheques are able-bodied and capable of contributing to the work force. But the program will be geared to become fully operational by the year 2000 because Cardinal says the government has to be reasonable.

Alice Hanson, the Liberal party's social services

critic likes the idea of work for pay but says she's not convinced Cardinal's plan will work.

"In this climate of specialized qualifications," she said recently, "you can't take people who have never had a job, put them into a three month training program on how to write resumes and go through interviews and a little subsidized work, and expect them to be self-sustaining in the long term."

She says that though the idea is good it may not work.

"The welfare deal is just fine but you can't simply say because you're able to work there will be no more welfare because what happens to people who really can't find a decent job?"

Cardinal says he'll soon meet with both Ontario and Manitoba social service ministers to discuss welfare reform. Both provinces have similar plans in mind—and both provinces are governed by Conservative governments. Ontario Premier Mike Harris has also announced plans to introduce work-for-pay alternatives for recipients of social service allowances.

Cardinal says the move will put more people into private sector jobs but that government sponsored projects will provide an alternative for those who can't find work elsewhere. The province will have work programs that will include cleanup of both city and rural areas as well as helping to provide better parks, civic bike paths and walking trails.

The objective of the new program might well be to get people off the couch and into the workplace but many feel it's a move that's long overdue.

"If you can't provide for people who have nothing," says one Edmonton social services recipient, "they will simply take it. No one is going to go hungry or see



their children go hungry. I guess it's a good thing that government is going to do. The more people who can't work, the greater the threat of problems down the road. I know I'll jump at the chance to find meaningful work—no one, except the truly lazy can sit around all day doing nothing. Maybe it (workfare program) will get rid of some of these people. To succeed we must all contribute."

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Canadian Airlines to highlight Native music

by John Copley

A new deal has just been struck between Canadian Airlines International and First Nations Music Inc. of Sioux Lookout and Toronto, Ontario. The new agreement will highlight the popular CD recording, *Legends, I Am An Eagle*,—a late 1994 release that was produced by the Native-owned, Ontario-based music company. First Nations Music says it "is a very exciting step forward and we hope that this new agreement will give Canadian Airlines passengers a refreshing and pleasant way in which they can learn more about the nation's Aboriginal population. We feel this positive and relaxing venue will enable passengers to sit back and listen to interviews, stories and music that will share the customs, traditions and spirituality of Canada's Aboriginal population."

Canadian Airlines' figures indicated that nearly a

half million travellers will fly with them on national and international flights during the months of July and August when the music is scheduled to play.

First Nations Music Inc. has released several new CDs over the past 12 months, and their general theme and style is apparent. The idea is to promote Canada's Aboriginal people and to present them and their contributions to the country, in a positive and up-beat style.

Centuries before there ever was a Christopher Columbus, the lands of North America were populated with a strong and proud people—a vast nation who lived in harmony with their surroundings and understood the significance of maintaining their environment. They lived by their traditional teachings and paid homage to the elements and animals that surrounded them. The history of these people—their customs, traditions, stories and legends—were passed on from the Elders and then retained by the Story Keepers. It was, and is, their duty, to preserve and to pass on the teachings of the Elders. It is these teachings that First Nations Music is passing on—to Natives, that they might remember and be proud, and to non-Natives, that they should know and appreciate.

Things have changed for Native people over the past several years—positive change that has seen a

new awareness and better understanding coming from both governments and from the bulk of non-Native society in general. First Nations Music is helping to promote that positive image.

"We are proud and happy that Canadian Airlines' passengers will have the opportunity to enjoy this wonderfully entertaining and informative special," said First Nations Music spokespersons in a recent interview.

The new inflight audio special will feature interviews with Elizabeth Hill, Murray Porter, John James Stewart, Wapistan (Lawrence Martin) and White Eagle (Bob Crawford). The first three are highly talented singer-songwriters, storytellers and musicians. Wapistan, in addition to the above, is a business executive. White Eagle is a 25 year police veteran with the Toronto Police Department—specializing in Native community liaison.

"We're grateful and appreciative for the consideration, belief and support we've received from Canadian Airlines International and from Sony Trans Com Inc.," said First Nations Music representatives. "We hope this is just the start of a long and meaningful relationship."

For more information call First Nations Music at (416) 291-7651.



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Leaders of tomorrow, Continued from Page 10

courtesy, diplomacy and professionalism at all times. The provides a high standard of personal example and leadership and will demonstrate respect and dignity for program staff and the communities they serve."

Skye says the program "believes that the development of community health must be seen in the widest possible context, embracing the fullest notion of holistic health and healing." She says that to accomplish this, the organization "will attempt to encourage health at the policy and regulatory level, and directly to the youth themselves, through education, inspiration and positive reinforcement."

The 1993 role models include, among many others, Jo-Anne Jackson from Alberta, Marty Ballentyne from Saskatchewan and Dawn Willie from British Columbia.

Jackson, one of the first Native school teachers in her home community of Saddle Lake, Alberta, says "there's no such thing as not being able to achieve what you want to achieve." As a mother and grandmother, Jo-Anne Jackson was nominated by the students at Racette Junior High. She says that she tries "to encourage youth to listen, not to react too quickly, and think before responding to issues that affect them."

Ballentyne, an accomplished musician, says though not all musicians meet the criteria as role models, he believes "we must have the strength within ourselves to take the inspiration we need without buying into

the whole lifestyle." He says that his work as a morning cohost at the La Ronge, Saskatchewan radio station, has helped to "provide me with plenty of opportunities to interact with youth and the community." He says that though he may not accomplish all his goals "at least I'll have taken a good run at it—and that's all that really matters."

Dawn Willie, who hails from Coal Harbour, B.C., says she's never considered herself to be a role model. "I've always looked up to others and wanted to be like them." As a home/school coordinator, Willie has a special relationship with many of the youth in her area. She acts as a liaison between local schools and Native students.

"I tell young students the importance of getting an education," she says, "and I help them in any way I can."

She also enjoys spending time with the Elders in the community and says "they have much to share. The Elders have the wisdom to help us take our traditions and dreams into the future."

Nominations for the next role model picks expire September 30. If you'd like to nominate a role model from your community get in touch with Arlene Skye by contacting her at the numbers above.

"Call anytime during the weekday and I will be more than happy to take your call," promises Skye. "We have a great many leaders among our people—we'd like to highlight one from your area."

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Pow Wows and Gatherings

It's Pow Wow season again! At *Alberta Native News* we have put together a schedule of some of the upcoming Pow Wow events and other happenings. Our list will be updated as the season progresses and we hope it gives you an idea of what to expect in the weeks to come. Good luck to all the summer festival participants and have a great time!

July 28 - 30

- Little Pine Pow Wow, Little Pine, Saskatchewan (306) 398-4943
- Whitefish Lake Pow Wow, Whitefish Lake First Nation, Ontario (705) 692-3651

July 31 - August 1

- 3rd Annual Homecoming Celebration, Big Trout Lake, Ontario (807) 537-2263

August 1 - 3

- Mistawasis Traditional Pow Wow, Mistawasis Reserve, Saskatchewan (306) 466-4800

August 4 - 6

- Sagkeeng First Nation Gathering, Manitoba (204) 367-8778
- Six Nations Pageant, Ohsweken, Ontario (519) 445-4528
- 13th Annual Lake of the Eagles Traditional Pow Wow, Eagle Lake Reserve, Ontario (807) 755-5526

August 5 - 7

- Peigan Annual Pow Wow, Brocket, Alberta (403) 965-3940

August 8 - 10

- PAIMFC Annual Pow Wow, Prince Albert, Saskatchewan (306) 764-3431

August 11 - 13

- Standing Buffalo Pow Wow, Fort Qu'Appelle, Saskatchewan (306) 332-4685
- Ermineskin Annual Pow Wow, Hobbema, Alberta (403) 585-3741
- Driftpile 7th Annual Pow Wow, Driftpile, AB (403) 355-3931
- All Native Fastball Tournament, Eagle Lake Reserve, Ontario (807) 755-5526
- Muskoday First Nation, 5th Annual Traditional Pow Wow, Muskoday Reserve, SK (306) 922-2701

August 12 and 13

- Saugeen First Nation Competition Pow Wow (519) 797-3254

August 18 - 20

- Beardy's & Okemasis Pow Wow, Duck Lake, Saskatchewan (306) 467-4523

7th Annual Pow Wow



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September 8 - 10

- Six Nations Fall Pow Wow, Ohsweken, Ontario (519) 445-4528

September 16 & 17

- Treaty Four Pow Wow, Fort Qu'Appelle, Saskatchewan (306) 332-1874



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The Magic Arrow

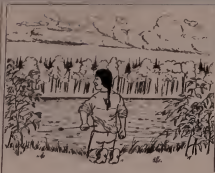
Collected and Illustrated by: James Ratt
Told by: Jean Roberts



One night long ago, a young hunter was having a bad dream. He moaned and thrashed about on his blankets until his wife woke him up. She was a pretty but jealous woman. She asked her husband, "Who are you seeing in your dream?"

The man sat up and told her that he had dreamt he had turned into a bear and killed three hunters with its paws. The hunter's arrows couldn't hurt him.

The young wife soon went back to sleep but the young hunter couldn't sleep again that night. In the morning he went down to the river to wash. He felt a pain in his side and found a long arrow sticking in his flesh.



He didn't remove the arrow. He went immediately to see the Chief and the Medicine Man. When they pulled the arrow out of him the wound did not bleed. Everyone was surprised and each examined the arrow. It was made of wood of a kind they didn't have in their land.



The young hunter decided to take the arrow on a hunting trip to see how straight it would shoot.

He hadn't gone three miles when the three men of his dreams surrounded him. They came at him from both sides and behind. He shot the magic arrow into the closest man who fell dead.



Before the young hunter could reach for another arrow the magic one flew twice more from his bowstring. The other two men were dead.



On the young hunter's way home a deer jumped in front of him so he shot it with his magic arrow. He couldn't miss the shot because the animal was so close. When the arrow touched the deer, the animal disappeared.



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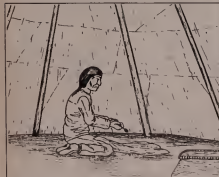
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When the young hunter got home, he told the Chief what had happened and said he didn't want the arrow any more.

The Chief put the arrow away for safekeeping but the next day it was gone.



All the people were ordered out of their teepees while the Elders searched for the missing arrow. They could not find it anywhere.

Later that same day, a woman went into the woods to gather fuel for her campfire. She had her baby in a "ukinukun" on the ground. The baby began to cry at once and when the woman looked him over she found the magic arrow sticking in his side just as it had on the young hunter's body.



The woman hurried home to the Chief who pulled the arrow out of the baby's side. Just as before, there was no blood in the wound. The baby stopped crying.



The Medicine Man from the village said, "No one can keep this arrow so I will hang it up on a tree at the edge of the camp where we can all keep an eye on it."



This was done. Whenever a strange Indian came close to the camp, he was found dead with the magic arrow in his side. Men who tried to steal belongings from the camp died in the same way.



No one from the Indian camp ever touched the arrow except the young hunter who had first found it sticking in his side. He used it only for hunting when the other hunters came home without any success. When that happened the Chief would send him out with the arrow to bring them all fresh meat.

The young hunter praised the arrow before and after the hunt and also before hanging it up in the tree.



One day the young hunter found the arrow broken in half. His jealous young wife had broken it because everyone praised him each time he came home from a hunt. She said, "You never give me credit for going out to help you on a hunting trip."



The young hunter was too sad to argue with his wife. He walked into a thick stand of poplar trees near the camp. Soon the people at the camp saw a fire in the poplar grove. They reached the fire too late to save the young hunter. He had wanted to do the same way the magic arrow had been destroyed. His wife had thrown it into the campfire.

She told the Chief and the people that her husband had taken the magic arrow with him when he died but no one believed her.



No one pitied the young hunter's widow when she had to do her own hunting in the cold of winter because she no longer had a husband to take care of her.

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Two wilderness areas nominated for protection

Environmentalists are praising the Alberta government's move to protect two wilderness areas in the province.

Alberta Environment Minister, Ty Lund was praised for his recent nomination that may see both the Upper Elbow Sheep area and the Wild Kakwa country given protection as wildlife habitat areas. The first is located in Kananaskis country and contains more than 220,000 acres of land. The Wild Kakwa project deals with about 160,000 acres and is located across a stretch of land located about 200 kilometres south of Grand Prairie.

Hal Danchilla, a spokesman for the Environment Minister, said that environmental groups have had an open invitation to join in the policy making process. If the project is approved by the coordinating committee when it meets this month, a ban on all economic development in the areas will take place.

The decision is one that will give the newly-developed Special Places Project some work. The project is designed to locate and strategize protection plans for six regions in Alberta by 1996. The project will include mountain, grassland, boreal forest, aspen parkland and forested foothill regions as well as about two dozen sub-regions.

Laying the groundwork for future exploration initiatives near Fort Liard

Ocelot Energy Inc. has committed to a four-year program to evaluate the oil and gas reserve potential in a 51,000 acre block of land near Fort Liard in the Northwest Territories.

Ocelot's exploration staff have met with Fort Liard band officials to ensure that community residents are kept up to date on company plans.

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Man in a Distance

by Warren Yellowknife

Pebbles at his feet made way for the moccasin sole

As the mountains looked down at him

At a man who walked with a purpose

The purpose that was burning in his very soul

The bright circle passed over many times before,

More than can be counted

The white arde at night lived to give him light

While he continued his stride

The eagle soared high as it passed across the moon,

It flew through the mountains with such elegance

The Brother Bright Circle rose to light the land

And man walked on the prairie with the mountains glaring at his back

Plains gave food to the man with eagle feather in his hair

And water for his hide covered body

Sister Wind threw a cool breath over the golden sea;

Brother Bright Circle never failed to guide him

Nightfall came and the journey over

Man came back to his purpose

Firewoman emerged from her inferno to greet him

She held his hand and together they walked into her home

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TOO GOOD TO BE TRUE

Alcan's Kemano Completion Project

by Bev Christensen

Review by John Copley

In 1992, Bev Christensen was awarded the first place prize in a B.C. newspaper contest for her story about the damage inflicted on the lives of the Native people who live on the Chehalatta First Nations. The damage she wrote about described the circumstances surrounding the Alcan Kemano Project—a deal that began in 1950, with the signing by then-Premier Johnson, of a carte blanche deal that gave Alcan a form of "sovereignty association" over a piece of land in west-central British Columbia—a piece of land that is roughly the size of Prince Edward Island. The deal gave the huge aluminum manufacturer perpetual licences that guaranteed them permission to operate all of the facilities that they could install before the year 1999.

Her latest book, *Too Good To Be True*, gives the reader the opportunity to study the historical account of the deal struck between the province of B.C. and Alcan. The second phase (Kemano Completion Project) of the deal, finally approved in 1987, is currently being stalled both in the courts and by government announcements—a stall that could postpone further development well beyond the legal cutoff date of 1999.

With the end of World War II came the peak period for industrialization in North America. *Too Good To Be True* enters into the history and describes the growing resentment of B.C. ordinary citizens—Native and non-Native alike. The book's 350 pages do not portray Alcan in the role of the villain—it only describes the company as one who, driven by the demands of its shareholders, all of whom want to make money, acts on its own best interests and does indeed take advantage of two political gestures that were simply 'too good to be true'.

Instead, Christensen's book puts the shadow of irresponsibility and blame on both the governments of British Columbia and of Canada. It also details for the reader, how the government has managed to cover-up their obvious ignorance and blunders of the past. The book also exposes the total lack of responsibility that both governments have shown for the citizens they purported to represent.

Forty-five years of fooling the public seems to have ended this past January when B.C. Premier, Mike Harcourt, announced that his government was calling an end to the Kemano Completion Project. But there is little doubt that few will be fooled any longer. Now, faced with uncertain trust—few British Columbians really believe that a few words uttered by Harcourt will bring an end to the \$1.4 billion hydro megaproject.

Too Good To Be True leaves some questions unanswered. It doesn't, for example, explain just who is going to pay for the recently announced cancellation



of the project. At the time of Harcourt's promise the project was only about half finished. It is also unclear about whether or not the many deals signed between Alcan and the government of B.C. between 1950 and 1987 can legally be broken.

Probably the most significant piece missing from the puzzle is that no one knows or understands just why Alcan is fighting so hard to keep the project alive—especially since the project no longer makes any sense and is no longer of value—either environmentally or economically.

For readers interested in keeping abridge of the facts—and for those who want to know more about who'll be controlling the water and electricity over the next century, this book is a must read. You'll also be fully updated on what's happened over the past 50 years as a result of design denial. It uncovers many of the backroom deals that have made this project come alive; it examines the consequences that will be suffered through North America if an end to Alcan's project is not soon forthcoming; it discusses the various roles played by both Canada's federal government and the provincial government of B.C. and it shows what they both must do in order to reverse their stance and take the momentum away from Alcan. A dangerous precedent was set when the Alcan deal first got underway.

For the reader who has had occasion to say, at

election time, that 'it doesn't matter who you vote for—they're all the same anyway'—this may open your eyes and give you a different outlook in the future. Not only that, but in case you've failed to understand where this thinking comes from, *Too Good To Be True* will explain it all for you.

Forty-five years of Alcan's inside dealings with government—just too good to be true. Read it for yourself. *Too Good To Be True* can be purchased from Talon Books, 209-1019 East Cordova Street, Vancouver. ISBN 088922-354-8. The complete text retails for just \$16.95.

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